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# THE PRECEPTOR

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# THE PRECEPTOR.

BEING A

*SIMPLE SYSTEM FOR ENABLING YOUNG  
MEN TO ACQUIRE A KNOWLEDGE  
OF THE DOCTRINES OF THE  
GOSPEL, AND THE ABILITY  
TO PREACH THEM.*

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BY ELDER JOHN NICHOLSON.

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*Second Edition.*

*REVISED AND ENLARGED.*



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SALT LAKE CITY:

DESERET NEWS COMPANY, PRINTERS AND PUBLISHERS.

1885.

3X8635

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## PREFACE.

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I WAS induced to present the formula embodied in this work because I had been long impressed with the need of some simple method of teaching the young men of the Church the doctrines of the Gospel, and at the same time enabling them to acquire the ability to preach them.

This necessity has had many illustrations in the awkward predicament in which young and inexperienced Elders have been placed when first entering the missionary field with little or no previous training.

This subject was directly forced upon my attention in the early part of January, 1883, when a committee, representing eleven young men, waited upon me, with a request that I should instruct them in acquiring an understanding of what are termed the first principles of the Gospel.

I undertook this labor, and was amply rewarded by the marked progress made by the class in a com-

paratively brief time. With subsequent classes the same desirable result has been attained.

The object of publishing a synopsis of the system was to induce other brethren to make a practical application of it, and thus more extended good be produced.

The result has surpassed my highest expectations, classes having been formed in nearly every part of Utah and where the Saints are located in adjoining Territories. The demand for the little book has been so extensive that the first edition of five thousand copies was exhausted inside of two years. I have therefore been encouraged to issue a second of similar proportions.

THE AUTHOR.



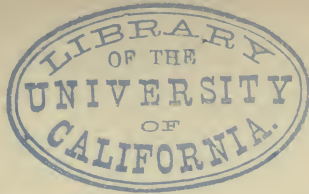
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# THE PRECEPTOR.

*PART FIRST.*

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## CHAPTER I.

### PREPARATION FOR CLASS EXERCISES.

By way of preparation, before the opening of organized exercises, each pupil should be required to carefully read many times over, and reflect upon the doctrines and principles contained in them, the following passages of Scripture, which are given in full. Other passages bearing on the same subjects should also be sought out and studied:

SCRIPTURE PASSAGES.—FIRST PRINCIPLES OF THE GOSPEL.

*Faith and Works.*

Showing works as well as faith are required to insure salvation—

*James, second chapter:*

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

*Hebrews, eleventh chapter:*

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

*1 John, second chapter:*

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

*Acts, ninth chapter:*

1 And Saul, yet breathing out threatenings and

slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

*Matt., seventh chapter:*

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven.

Showing that men will be rewarded according to their works—

*Rev., fourteenth chapter:*

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

*Rev., twentieth chapter:*

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

*Romans, second chapter:*

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds.

Showing that devils not only believe but know that Jesus is the Christ—

*1 Tim., fourth chapter:*

1 Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

*Luke, fourth chapter:*

41 And devils also came out of many, crying out and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.



*Repentance and Baptism.*

Showing the absolute essentiality of the administration of the ordinance of baptism—

*Mark, sixteenth chapter:*

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

*John, third chapter:*

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily,



verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

*Matt., third chapter:*

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

*Luke, seventh chapter:*

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the

publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Showing immersion to be the proper mode of baptism—

*Romans, sixth chapter:*

3 Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

*Col., second chapter:*

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

*John, third chapter:*

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

*Eph., fourth chapter:*

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, *one* baptism.

6 One God and Father of all, who is above all, and through all, and in you all.

Showing that the object of baptism is the remission of sins, and that repentance is a preparatory condition previous to its administration—

*Acts, second chapter:*

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

*Acts, tenth chapter:*

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

*Mark, first chapter:*

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

*Acts, twenty-second chapter:*

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

### *The Holy Ghost.*

The manner in which the Holy Ghost is imparted—

*Acts, eighth chapter:*

12 But when they believed Philip preaching the things concerning the kingdom of God, and the

name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

*Acts, nineteenth chapter:*

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.



6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.

The following has been cited to show that the Holy Ghost has been conferred before baptism—

*Acts, ninth chapter:*

17 And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

Paul was undoubtedly filled with the Holy Ghost, as by the power of that Spirit he was healed of his blindness. Had he failed to comply with the ordinances of the Gospel subsequently, however, we have no reason to suppose that he would have been entitled to the Spirit as a gift. Many people

have been temporarily filled with the Holy Ghost who have not yet embraced the Gospel, as it is the power or agency by which the sick are healed. But they must obey the law to insure its permanent fellowship.

The following appears to be an exception to the rule in regard to conferring the Holy Ghost after baptism, but, as it was for a special purpose, the rule may be said to be confirmed by it—

*Acts, tenth chapter:*

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues and magnify God.

*Organization and Officers.*

The nature of the organization, the character of the officers and their permanency—

*Eph., fourth chapter:*

8 Wherefore he saith, When he ascended up on



high, he led captivity captive, and gave gifts unto men.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

*1 Cor., twelfth chapter:*

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body.

20 But now are they many members, yet but one body?

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

*1 Cor., thirteenth chapter:*

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

*Luke, tenth chapter:*

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3 Go your ways: behold I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.

*The Gospel to the Dead.*

Showing where the spirit of the thief went to, that the Gospel is preached to the departed spirits, and for what purpose—

*Luke, twenty-third chapter:*

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, *To-day* shalt thou be with me in paradise.

*1 Peter, third chapter:*

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once

the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

*1 Peter, fourth chapter:*

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

*John, twentieth chapter:*

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, If thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni: which is to say, Master.

17 Jesus said unto her, touch me not; for I am not yet ascended to my Father; but go to my breth-

ren, and say unto them, I ascend unto my Father and your Father; and to my God and to your God.

It may be well to state here, incidentally, that the third and fourth Protestant articles of religion assert that—

“Christ died for us and was buried, so also it is believed he went down into hell.” And that “He rose again from death, took again his body of flesh and bones, wherewith he ascended into heaven.”

The following is again inserted as a re-assertion of the essentiality of baptism, on account of what follows—

*John, third chapter:*

5 Jesus answered, Verily, verily, I say unto thee; Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

Showing the administration of ordinances, by proxy or substitution, for the dead—

*1 Cor., fifteenth chapter:*

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?

Showing that sins are remitted or forgiven beyond this life—

*Matt., twelfth chapter:*

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

*The Apostasy.*

Showing a universal apostasy from the true Gospel—

*Isaiah, twenty-fourth chapter:*

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

*Rev., seventeenth chapter:*

1 And there came one of the seven angels which



had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication;

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

*2 Thess., second chapter:*

1 Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away



first, and that man of sin be revealed, the son of perdition.

*1 Timothy, fourth chapter:*

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

*2 Timothy, third chapter:*

1 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof; from such turn away.

*Acts, twentieth chapter:*

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall

grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise speaking perverse things, to draw away disciples after them.

*Divine Authority.*

Showing the necessity of divine authority by revelation—

*Hebrews, fifth chapter:*

1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

*Exodus, twenty-eighth chapter:*

1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazer and Ithamar, Aaron's sons.

*Matt., twenty-eighth chapter:*

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, bap-

tizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

*Matt., eighteenth chapter:*

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

*2 Cor., fifth chapter:*

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

*Titus, first chapter:*

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

### *Restoration of the Gospel.*

The restoration of the Gospel in the latter days predicted—

*Matt., twenty-fourth chapter:*

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Showing that the Restoration was an event of the future—

*Rev., fourth chapter:*

1 After this I looked, and, behold, the door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

*Rev., fourteenth chapter:*

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Showing the nature of an angel—

*Rev., twenty-second chapter:*

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

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## CHAPTER II.

### THE MODE OF OPERATION.

The foundation and chief advantage of the method of teaching is to set up a negative or opposite to the position taken by the

student. This gives him something to talk to or against. Thus some of the advantages accruing from the debate of a question are attained, without the great disadvantage of some person assuming its wrong side, and arguing against truth and conscience.

This is done by stating the views generally held by sectarian (notably Protestant) religionists on any given point in opposition to the views of the Latter-day Saints.

*Positions to be sustained by the student:*

First. That salvation cannot be attained by belief in Christ and His atonement, without good works.

Second. That the only correct method of baptism is immersion; that it is positively essential to salvation, and is for the remission of sins.

Third. That the Holy Ghost is obtained after belief, repentance and baptism, by the ordi-

*Positions generally assumed by sectarians (notably Protestants) to be reasoned away and overthrown by the student.*

First. That salvation can be obtained by belief in Christ and His atonement, independent of good works.

Second. That baptism may be administered by sprinkling, pouring or immersion; that it is not positively essential, and not for the remission of sins.

Third. That the Holy Ghost can be obtained by belief in the Lord Jesus Christ, without attend-



nance of laying on of the hands of men having divine authority.

Fourth. That Apostles, Prophets and other inspired teachers and revelation are as necessary to the Church now as ever, and cannot be dispensed with.

Fifth. That the repentant and probably unbaptized thief did not go to heaven direct, but to where Christ went, when He preached to the spirits in prison.

Sixth. That there was a universal apostasy from the true order of the Gospel, and that it has been again restored through the agency of angels and revelation.

Seventh. That no man has a right to preach or administer the Gospel without being divinely authorized by revelation.

ing to any outward ordinances.

Fourth. That Apostles, Prophets and other inspired teachers and revelation were needed in the primitive condition of the Church, but are done away because no longer needed.

Fifth. Had baptism for the remission of sins been essential, the thief on the cross would not have received the promise to be with Christ in Paradise.

Sixth. That the Gospel has been on the earth continuously since the days of the Savior; therefore it was not necessary to restore it in these days.

Seventh. That authority by revelation is not necessary. If a person feels a desire to preach or administer, he is called to do so, especially if he has been educated for the ministry.



## SUGGESTIONS AND RULES.

*Suggestions.*

The teacher should necessarily be a person of some experience in preaching the Gospel, familiar with the strong arguments, and scriptural proofs sustaining every point.

It is preferable that the class should be composed of young men who express a hearty voluntary desire to identify themselves with it, rather than those who need much persuasion. A strong inclination to learn is a chief essential to progress.

The first meeting of the class should be devoted to talking upon each of the above expressed sectarian views, one after the other, by the teacher, who should explain how to overturn them, or establish the affirmative by reason and Scripture.

Then give one of the points to each of the students to speak upon, limiting the time of the pupil to fifteen minutes on a subject.

This should be kept up until each of the pupils has disposed of the whole seven positions. Thus he will be obtaining a knowledge of the principles of the Gospel, becoming informed upon the views of the

sectarians regarding them, and acquiring ability to preach at the same time.

The main defect in ordinary theological teaching is that the teacher generally does most of the talking. This should not be the case, as it is not what the pupil hears but what he does and says himself that fastens most firmly upon his mind.

While the students are engaged in the exercises the teacher should be careful to give them all the encouragement possible; at the same time, in a kindly manner, point out errors and defects with a view to their being avoided.

After the seven points have been spoken upon by the class, the teacher should occupy one meeting in explaining how, by the aid of the Spirit of the Lord, each member can deliver a discourse, illustrating this by delivering one himself.

The next thing in order will be for each pupil, by the information he has obtained, to preach a discourse, limited to half an hour, until the whole class has gone through that exercise.

If the young men are fairly or a little over ordinarily intelligent and reasonably

educated, the progress attained by this time will be very marked, and in some instances, especially if the teacher has tact and ability, astonishing.

The pupils will be likely to be discouraged on the start, but they should not give up. Faith, patience, perseverance and the aid of the good Spirit will insure success in every instance. Perhaps it would simplify the method by giving the following recapitulation of the foregoing—

First. Study well the scriptural passages.

Second. The teacher should speak on each of the sectarian standpoints, as an opening review.

Third. Each student should be given the points to speak to, until he has spoken on the whole.

Fourth. The teacher should observe the remarks of the pupil, with a view to correction and commendation.

Fifth. The teacher should review the whole, delivering a discourse, as an example.

Sixth. Each of the pupils should alternately do the same.

Seventh. The pupils should be taught

that the object is not to learn a discourse by heart, but to acquire knowledge to be brought to their remembrance by the Spirit of God, whenever needed in the discharge of their duties.

The class should be regulated by something like the following—

*Rules.*

First. For the method to operate successfully and admit of satisfactory progress, there should not be more than twelve pupils in a class.

Second. New pupils should not be admitted later than the second meeting; otherwise progress will be retarded.

Third. Students who absent themselves from two consecutive sessions without a satisfactory excuse should be dropped from the roll.

Fourth. The exercises should invariably be opened and closed with prayer.

Fifth. A secretary should be appointed at the first meeting, whose duty should be to keep and call the roll.

Sixth. The order in which the pupils speak should be according to relative position on the roll.

## PART SECOND.

## CHAPTER III.

Each subject in this part of the PRECEPTOR is, for the convenience of classes, arranged in divisions. By this method a portion can, if desired, be assigned to each student in place of all of it. After each member of the class has exercised upon the several divisions, he can then go over the whole, and thus become master of the entire subject by a gradual process.

## SUBJECTIVE PROPOSITIONS.

*Positions to be sustained by the student:*

First. God the Father is a tangible personality, having a body like unto that of the Son, and the Father, Son and Holy Ghost, forming the God-head, are distinct and separate personages or entities.

Second. Wherever the

*Positions assumed by sectarians (notably Protestants) to be overthrown by the student:*

First. "There is but one living and true God, everlasting, without body, parts or passions." \* \*  
"There be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

Second. The Holy

Holy Ghost is that Spirit will impart miraculous powers, and where His gifts are not His presence is likewise absent. The denial by the churches of the effects produced by the Holy Ghost shows that they do not possess the power of God unto salvation.

Third. Man lived as an organized spiritual entity before coming to earth, and that there are various degrees and places of punishment on the one hand and of happiness, glory and exaltation on the other, and for these men are destined, according to their works.

Fourth. The Book of Mormon was brought forth by commandment of God, is an authentic record of the ancient inhabitants of America, and is a divinely inspired book.

Fifth. Plurality of wives or patriarchal mar-

Ghost is with the Christian churches, but that Spirit confers no miraculous gifts and powers, because they are not required in this enlightened age, having been merely given to establish the Church of Christ in its infancy.

Third. Man had no existence as an organized being previous to coming upon this earth, but is an immortal soul, and as there is but one place or condition of eternal bliss, and one place or condition of eternal misery, he is destined to go to and live in one or the other forever.

Fourth. The Book of Mormon is an invention of man; is consequently not an authentic record of the ancient inhabitants of America, and is not a divinely inspired book.

Fifth. Plurality of wives or the patriarchal



riage is sanctioned, sustained and approved by the Scriptures, and its practice has been blessed and approved of God.

form of marriage is not sanctioned, sustained or enjoined by the Scriptures, and has never been accompanied by the favor and blessing of God.

#### THE TANGIBLE PERSONALITY OF GOD.

##### *First Division.*

Showing that the Father, Son and Holy Ghost are each separate and distinct entities:

##### *Matt., third chapter:*

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

##### *John, fourteenth chapter:*

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

17 Even the Spirit of truth; whom the world cannot receive, because he seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

25 These things have I spoken unto you, being yet present with you.



26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

*John, sixteenth chapter:*

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

Showing that the unity of the Godhead is oneness of knowledge and purpose, which the disciples are commanded to emulate—

*John, seventeenth chapter:*

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine; and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art

in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

*John, tenth chapter:*

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

*Matt., fifth chapter:*

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

*John, fourteenth chapter:*

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

*Second Division.*

Man made in the image of God—

*Genesis, first chapter:*

26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

Christ the Son in the express image of the person of God the Father—

*Hebrews, first chapter:*

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

*2 Cor., fourth chapter:*

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

The appearance and personality of God the Father can be judged by those of God the Son after His resurrection—

*Luke, twenty-fourth chapter:*

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 And he took it, and did eat before them.

*Third Division.*

The following further prove the tangible personality of God, and that He possesses parts and passions—

*Genesis, eleventh chapter:*

5 And the Lord came down to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin

to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

*Genesis, twelfth chapter:*

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

*Genesis, eighteenth chapter:*

1 And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

3 And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

*Genesis, thirty-second chapter:*

24 And Jacob was left alone, and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

*Exodus, thirty-first chapter:*

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

*Exodus, thirty-third chapter:*

11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

The passages which show that God has exhibited the various passions, such as love, hate, etc., are so numerous that it is scarcely necessary to insert them for the benefit of the student, who can find them scattered throughout the Old and New Testaments.

The following passage is a proclamation that was to be made in the latter days, and shows clearly that at the time of the announcement the people of every nation



and kindred would be worshipping a God of their own creation, and not the Maker of all things—

*Rev., fourteenth chapter:*

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

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## CHAPTER IV.

### THE HOLY GHOST AND SPIRITUAL GIFTS.

#### *First Division.*

The Holy Ghost is also called in the Scriptures, the Holy Spirit, the Spirit of God and the Spirit of Truth.

Showing who are entitled to the fellowship of the Spirit—

*Acts, second chapter:*

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as Lord our God shall call.

The Holy Ghost as a comforter, teacher and guide to the faithful—

*John, sixteenth chapter:*

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

*Luke, twelfth chapter:*

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

*1 Cor., second chapter:*

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

*John, fifteenth chapter:*

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

The Holy Ghost a teacher in regard to temporal as well as spiritual concerns—

*Exodus, thirty-first chapter:*

1 And the Lord spake unto Moses, saying,

2 See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

*1 Chron., twenty-eighth chapter:*

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers

thereof, and of the inner parlors thereof, and of the place of the mercy seat,

12 And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things;

13 Also for the courses of the priests and the Levites and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord.

### *Second Division.*

The Spirit a sustainer and quickener of the physical body—

#### *Matt., fourth chapter:*

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward a hungered.

#### *Romans, eighth chapter:*

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

A medium of communication between God and man—

#### *1 Cor., second chapter:*

9 But as it is written, Eye hath not seen, nor ear

heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

*John, seventh chapter:*

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

*Rev., second chapter:*

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

*Luke, second chapter:*

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law.

*1 Sam., tenth chapter:*

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

*Rev., first chapter:*

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

The Holy Ghost the principle of power by which the Priesthood of God are actuated in their ministrations—

*Num., eleventh chapter:*

16 And the Lord said unto Moses, Gather unto

me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

24 And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

*1 Cor., second chapter:*

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;

5 That your faith should not stand in the wisdom of men, but in the power of God.

*2 Cor., third chapter:*

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.



*Acts, first chapter:*

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

*Third Division.*

Miraculous gifts given by the Holy Ghost, and which must always characterize the true Church—

*Acts, twentieth chapter:*

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

*Mark, sixteenth chapter:*

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

*2 Peter, first chapter:*

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

*1 Cor., twelfth chapter:*

3 Wherefore, I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

*Acts, second chapter:*

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

*Acts, nineteenth chapter:*

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

*Joel, second chapter:*

28 And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

32 And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

*Fourth Division.*

Showing that signs come through and

by the exercise of faith, and not to create faith or satisfy curiosity.

Christ himself was hindered from performing miracles because of the want of faith among the people—

*Matt., thirteenth chapter:*

57 And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

Even the servants of God do not recover by administration of holy ordinances, when they do not possess the gift of faith to be healed.

*2 Tim., fourth chapter:*

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

*Matt., seventeenth chapter:*

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible unto you.

*Mark, fifth chapter:*

27 When she had heard of Jesus, came in the press behind, and touched his garments.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, know-

ing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Showing the class of characters who seek for signs at the hands of God's servants—

*Matt., twelfth chapter:*

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.

*Luke, eleventh chapter:*

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

Reasoning upon the abundant evidence furnished by the Scriptures, the student is justified in taking the ground that the churches which deny and do not possess



spiritual gifts, are devoid also of the Holy Ghost. They are without power, or communication with the heavens, because the presence of that Spirit to the degree to which the true disciples of Christ are entitled to His fellowship would produce the manifestations enjoyed by the ancient Saints.

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## CHAPTER V.

### ORIGIN, AGENCY AND DESTINY OF MAN.

#### *First Division.*

Showing that Christ existed in the spirit previous to assuming, by command of the Father, a mortal state—

#### *John, sixteenth chapter:*

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

#### *John, seventeenth chapter:*

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

#### *1 Peter, first chapter:*

18 Forasmuch as ye know that ye were not

redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

*John, sixth chapter:*

62 What and if ye shall see the Son of Man ascend up where he was before?

Showing that man also had a spiritual pre-existence, and that God is the actual Father of his spirit—

*Ecclesiastes, twelfth chapter:*

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

*Job, thirty-eighth chapter:*

1 Then the Lord answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened?  
or who laid the corner stone thereof;

7 When the morning stars sang together, and all  
the sons of God shouted for joy?

*Hebrews, twelfth chapter:*

9 Furthermore, we have had fathers of our flesh  
which corrected us, and we gave them reverence:  
shall we not much rather be in subjection unto the  
Father of spirits, and live?

10 For they verily for-a few days chastened us  
after their own pleasure; but he for our profit, that  
we might be partakers of his holiness.

*John, twentieth chapter:*

17 Jesus said unto her, Touch me not; for I am  
not yet ascended to my Father; but go to my  
brethren, and say unto them, I ascend unto my  
Father, and your Father; and to my God and to  
your God.

Showing that the spiritual intelligences  
in the eternal world had their agency, some  
being thrust out of heaven and denied the  
privilege of taking bodies because they kept  
not their first estate. Those who kept their  
first or spiritual estate were permitted to  
pass through a mortal probation—

*Rev., twelfth chapter:*

4 And his tail drew the third part of the stars of  
heaven, and did cast them to the earth.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

*Jude:*

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

*John, ninth chapter:*

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

*Jeremiah, first chapter:*

4 Then the word of the Lord came unto me saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

*Second Division.*

Showing that man is to be judged according to his works, that consequently the theory of one place of happiness and one of punishment is unscriptural and inconsistent—

*Rev., twentieth chapter:*

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

*Matt., sixteenth chapter:*

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Showing that there are more than one Heaven or place and degree of eternal bliss and glory—

*John, fourteenth chapter:*

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

*1 Cor., fifteenth chapter:*

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption.

*2 Cor., twelfth chapter:*

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

The fearful fate of those who come to a knowledge of the truth as it is in Christ and then turn entirely away from and against it—

*Hebrews, tenth chapter:*

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

*2 Peter, second chapter:*

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the



Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Showing that those who attain unto the highest glory through obedience become like God the Father and His Son Jesus Christ; that being the final destiny of the righteous—

*Romans, eighth chapter:*

16 The Spirit itself beareth witness with our spirit, that we are the children of God;

17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

*Matt., nineteenth chapter:*

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

*Rev., twenty-first chapter:*

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

*1 John, third chapter:*

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is.

*Galatians, fourth chapter:*

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The following from a revelation, given by vision, to Joseph Smith and Sidney

Rigdon, in relation to the future condition of the human family, is in strict harmony with the foregoing scriptural quotations on the subject.

Section 76, (beginning on page 265) Book of Doctrine and Covenants—

31 Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—

32 They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born,

33 For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

34 Concerning whom I have said there is no forgiveness in this world nor in the world to come.

Speaking of those who shall come forth in “the resurrection of the just,” it is stated—

51 They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given,

52 That by keeping the commandments they

might be washed and cleansed from their sins and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power.

70 These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written as being typical.

71 And again, we saw the the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.

72 Behold, these are they who died without law.

73 And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh,

74 Who received not the testimony of Jesus in the flesh, but afterwards received it.

75 These are they who are honorable men of the earth, who were blinded by the craftiness of men.

76 These are they who receive of his glory, but not of his fulness.

77 These are they who receive of the presence of the Son, but not of the fulness of the Father;

78 Wherefore their bodies are terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

81 And again, we saw the glory of the telestial,

which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament.

85 These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work.

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## CHAPTER VI.

### THE BOOK OF MORMON.

#### AN INSPIRED AND AUTHENTIC RECORD.

#### *First Division.*

A brief outline of the narrative of the book and its bringing forth in the latter times—

The Book of Mormon gives a brief account of a prophet named Lehi, of the tribe of Manasseh, his family and a few others leaving Jerusalem, by command of God, six hundred years before Christ. They were led by divine power to America, where they settled and became very numerous.

The record of the chief events in the history of the people was made on metallic plates and handed down from generation to generation, by direction of the Almighty.

The people were divided into two distinct divisions, called Nephites and Lamanites.

The former in migrating to the more northern part of the land met with a colony of Jews, who left Jerusalem the same year the great body of that race were led into Babylonish captivity. They amalgamated and became one people under the common head of Nephites.

At the time of the crucifixion of the Savior the people on this continent were afflicted with great destruction, because of wickedness, after which the remainder were visited by Christ who established His Church among them.

After this there was about three hundred years of righteousness, at the end of which period followed a succession of bloody wars, resulting in the extermination of the Nephites, except a few who had joined with the Lamanites, who became dark and degraded.

The present aborigines are their descendants.

A prophet named Mormon made an abridgment of the records, by command of God, and included a brief sketch from plates found by his people, of a race called Jaredites, whose founders came to America at the time of the confusion of tongues at the tower of Babel. This people had become extinct by internecine wars.

During a great portion of the career of the ancient people of whom the book is a history, a high state of civilization prevailed amongst them, evidences of which are now scattered over this continent.

The Lord promised certain prophets who foresaw

the darkness and degradation into which their descendants would fall, that the record should be hid up and brought forth in the latter days, that the remnants of their people might be brought to a knowledge of the Savior through that means.

Moroni, son of Mormon, was the last of the prophets to whose hands the plates were confided. The latest date given by him is A. D. 420. He hid the plates in the hill from which they were obtained by Joseph Smith.

### The bringing forth of the Record—

The Prophet Joseph Smith received, from the angel of the Lord, the plates, together with the sacred instruments with which to translate the characters, September 22d, 1827.

The Prophet copied a number of the characters, which were very finely engraved on the plates, and, by means of the Urim and Thummim, translated some of them.

These were taken by Martin Harris, to Professor Anthon, of New York, who stated that the translation was correct. On being shown the portion of the transcript that was not translated, he said the characters were Egyptian, Chaldaic, Assyriac and Arabic, and that they were genuine characters.

The professor gave Mr. Harris a certificate to that effect, but on learning that the young man Joseph had the plates revealed to him by an angel, he demanded it back and tore it up, saying there was no such thing now as ministering of angels.

He requested that the plates be brought to him and he would translate them.



Mr. Harris replied that a portion of them was sealed and he was forbidden to bring them. Professor Anthon retorted, "I cannot read a sealed book."

Mr. Harris also visited Dr. Mitchell, whose statement coincided with that of Professor Anthon, regarding the genuineness of the characters and translation.

Scripture which has been fulfilled by the foregoing circumstances—

*Isaiah, twenty-ninth chapter:*

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

A stick was the old Jewish term for

book, or parchment writing wound upon a roller. The stick of Judah is evidently the Bible, and the stick of Joseph is claimed by the Latter-day Saints to refer to the Book of Mormon, it being the history of a branch of the house of Joseph who was sold into Egypt. The Saints claim to be mostly descended from the house of Ephraim, and both books are used by them, and are one in the hands of God. Hence the fulfilment of this Scripture—

*Ezekiel, thirty-seventh chapter:*

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

*Second Division.*

Showing that Christ had other sheep besides those in Palestine, that he intended to visit them and establish His fold (Church) amongst them—

*John, tenth chapter:*

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

THE RECORD PROVES PROPHETICALLY ITS OWN  
AUTHENTICITY.

The fulfilment of the foregoing as recorded in the Book of Mormon—

*3 Nephi, eleventh chapter:*

1 And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were shewing one to another the great and marvelous change which had taken place;

2 And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

8 And it came to pass as they understood, they cast their eyes up again towards heaven; and behold they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

9 And it came to pass that he stretched forth his hand and spake unto the people, saying,

10 Behold, I am Jesus Christ, whom the prophets testified shall come into the world;

11 And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

Showing that the good Shepherd organized His "fold," as He did in Palestine, with twelve chosen disciples at the head, and the same initiatory principles—

3 *Nephi, twelfth chapter:*

1 And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, were twelve,) and behold he stretched forth his hand unto the multitude, and cried unto them saying,

Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water; and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me, and be baptized, after that ye have seen me and know that I am.

2 And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

The divine inspiration of the book is verified by the fulfilment of its predictions—

*2 Nephi, thirtieth chapter [Book of Mormon]:*

3 And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

4 And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

5 And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

6 And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and delightsome people.

7 And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people.

8 And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

9 And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

The Latter-day Saints have fulfilled the first part of the foregoing quotation, and the student can sustain that in relation to the Lamanites receiving the Gospel by inquiry regarding the remarkable work done among them during the past few years. Various



societies throughout the world lately organized to encourage Jewish colonization of Palestine, and other events equally important, show that the way is opening for the gathering of the remnants to the land of their fathers.

The following, directed by Moroni to the Gentiles of this generation, is being remarkably fulfilled. The student has but to refer to current events of a startling character to make this point perfectly clear—

*Ether, eighth chapter [Book of Mormon]:*

22 And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his Saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not;

23 Wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be;



24 Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

25 For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning.

26 Wherefore, I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

### *Third Division.*

Showing the scriptural method of establishing the truth of any matter—

*Matt., eighteenth chapter:*

16 But if he will not hear thee, then take with

thee one or two more, that in the mouth of two or three witnesses every word may be established.

Witnesses whose testimony has been given to the world and never retracted or denied by them, that they saw the angel of the Lord and the metallic plates, on which the characters from which the Book of Mormon was translated, were engraved, and heard the voice of God on high proclaim the record true—

Oliver Cowdery, David Whitmer, Martin Harris.

Witnesses who saw and handled the plates and sacred instruments—

Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sen., Hyrum Smith, Samuel H. Smith.

THE BOOK OF MORMON FAVORABLE TO PLURAL  
MARRIAGE AS COMMANDED BY GOD.

It is claimed by some of the opponents of patriarchal marriage that the Book of Mormon unqualifiedly forbids that system, on account of the following passages—

*Jacob, second chapter [Book of Mormon]:*

23 But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they

understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.

24 Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

27 Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none.

Those who use this argument ignore the following passage, on the page following that from which the previous quotation is taken. It shows under what condition plural marriage must exist—by commandment of God—

30 For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.

For evidence that God has commanded the adoption of plural marriage as a law of the Priesthood, the student is referred to the revelation given through Joseph Smith, on the eternity of the marriage covenant, Section 132, beginning on page 463 of the Book of Doctrine and Covenants.

The following passages show that the

sins of David and Solomon were in taking wives outside the law of God, and not because of the fact of practising plural marriage. It was in the abuse of the principle that they erred and incurred the displeasure of the Almighty—

*1 Kings, eleventh chapter:*

1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

*1 Kings, fifteenth chapter:*

5 Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

SECULAR EVIDENCES.

The popular theory of the origin of the Book of Mormon is that it was manufactured from manuscript written by Solomon

Spaulding. That fabrication is exploded by the following which appeared in *Bibliotheca Sacra.*; also the New York *Observer* of February 5th, 1835, and Frank Leslie's *Illustrated Sunday Magazine* of April, 1885—

*Solomon Spaulding and the Book of Mormon.*—The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-slavery editor in Ohio, and for many years State printer of Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession which he would be willing to contribute to the rich collection already in the Oberlin College library. In pursuance of this suggestion Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn and faded manuscript of about one hundred and seventy-five pages, small quarto, purporting to be a history of the migration and conflicts of the ancient Indian tribes which occupied the territory now belonging to the States of New York, Ohio and Kentucky. On the last page of this manuscript is a certificate and signature giving the names of several persons known to the signer, who have assured him that to their personal knowledge, the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping

paper, and endorsed in Mr. Rice's handwriting, "A manuscript story."

There seems no reason to doubt that this is the long lost story. Mr. Rice, myself and others compared it with the Book of Mormon and could detect no resemblance between the two, in general or detail. There seems to be no name nor incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of the lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.

JAMES H. FAIRCHILD.

Should the student desire to acquaint himself regarding the numerous evidences sustaining the authenticity of the Book of Mormon to be found in all works on ancient America, he can get the information from Brother Geo. M. Ottinger, who has made a specialty of that department of the subject. The writer has learned from that gentleman that he proposes giving publicity to the results of his researches in that field of knowledge in the form of a book. It is to be hoped he will do so at any early day, as such a work will be a most valuable addition to local literature.

## CHAPTER VII.

## PLURAL MARRIAGE.

*First Division.*

Showing that children born in the polygamous order of marriage were acknowledged and blessed of the Lord—

*Gen., sixteenth chapter:*

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

6 But Abram said unto Sarai, Behold thy maid is in thy hand: do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her,



Behold thou art with child, and shall bear a son, and shall call his name Ishmael; because the Lord hath heard thy affliction.

*Gen., twenty-first chapter:*

10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken ye unto her voice; for in Isaac shall thy seed be called.

13 And also the son of the bondwoman will I make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

*Gen., thirty-third chapter:*

1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

*Gen., twenty-fifth chapter:*

1 Then again Abraham took a wife, and her name was Keturah.

2 And she bare him Zimran, and Jokshan, and Medam, and Midian, and Ishbak, and Shuah.

Showing that Abraham's course was approved of God, evidently including his entering into polygamous marriage relations—

*Gen., twenty-sixth chapter:*

1 And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Showing that Moses was a polygamist, and that the Lord was sorely displeased with his being interfered with in that relation—

*Exodus, second chapter:*

16 Now the priest of Midian had seven daughters

and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How is it that ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters; And where is he? why is it that ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

*Numbers, twelfth chapter:*

1 And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among yon, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the Lord was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the Lord, saying, Heal her now, O God I beseech thee.

### *Second Division.*

The following passage is sometimes used against polygamy, but it would be as sensible to use it to prove that a man should have but one horse—

*Deut., seventeenth chapter:*

14 When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

This shows a plain recognition, by the law of the Lord, of polygamy, by providing for possible conditions that might arise under it—

*Deut., twenty-first chapter:*

15 If a man have two wives, one beloved, and another hated, and they have borne him children, both the loved and the hated; and if the firstborn son be hers that was hated;

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the

son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

This clause of the law rendered polygamy, under some circumstances, compulsory, there being no provision for the exemption from its requirements of a man already married—

*Deut., twenty-fifth chapter:*

5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

Showing how God heard and honored the prayer of a plural wife—

*1 Samuel, first chapter:*

1 Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elka-



nah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thy handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

### *Third Division.*

David, a polygamist, in favor and communion with God—

#### *1 Samuel, thirtieth chapter:*

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God.

7 And David said to Abiathar the priest, Ahime-

lech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

Showing in what manner David and Solomon sinned, etc.—

*2 Samuel, twelfth chapter:*

7 And Nathan said to David, Thou art the man. Thus saith the Lord God, of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I give thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me and hast taken the wife of Uriah the Hittite to be thy wife.

*1 Kings, eleventh chapter:*

1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of

the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods; Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

*1 Kings, fifteenth chapter:*

5 Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

*2 Chron., thirteenth chapter:*

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

*2 Chron., twenty-fourth chapter:*

1 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba.

2 And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

Something yet to be fulfilled—

*Isaiah, fourth chapter:*

1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

Some people confound polygamy with adultery, yet the Bible shows the former was honored and blessed while the latter was punished with death—

*Deut., twenty-second chapter:*

22 If a man be found lying with a woman married to a husband, they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man because he hath humbled his neighbor's wife: so thou shalt put away evil from among you.

*Deut., twenty-third chapter:*

2 A bastard shall not enter into the congregation of the Lord: even to his tenth generation shall he not enter into the congregation of the Lord.

*Fourth Division.*

The Savior recognized the law of God as set forth in the Bible—

*Matt., fifth chapter:*

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

Jesus denounces a species of polygamy largely existing in the world—the putting away of one wife in order to take another—

*Matt., nineteenth chapter:*

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

*Mark, tenth chapter:*

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Showing that every woman is entitled to a husband—

*1 Cor., second chapter:*

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

The following passages are sometimes used in opposition to polygamy, but even if it be granted that these officers should have *but* one wife, this would imply the existence of polygamy at that time, and that others were not placed under that restriction. It shows, however, they were required to be married men, and the insertion of *at least* is equally as admissible as *but*—

*1 Tim., third chapter:*

1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

The progeny of a polygamist are to be honored—

*Rev., twenty first chapter:*

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

The following is fulfilled in the compulsory celibacy of the Catholic clergy and not improbably in the attempted suppression of polygamy—

*1 Tim., fourth chapter:*

1 Now the Spirit speaketh expressly, that, in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy: having their conscience seared with a hot iron;

3 *Forbidding to marry*, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.



As to what some of Abraham's works were, the record shows—

*John, eighth chapter:*

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

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## CHAPTER VIII.

### HINTS ON PREACHING.

The effect of preaching, especially that of inexperienced Elders, is frequently marred by defects of delivery which could, in most instances, be obviated by thought and attention. It is always easier to get rid of a defect in the earlier stages of experience, than when it becomes more or less a confirmed habit.

I submit the following hints, in the hope that they may prove of some benefit:

1. Do not shut your eyes, nor look at the ceiling. In other words, do not look away from, but squarely at your audience. Consider your congregation an individual-

ism that you wish to bring to your way of thinking.

2. If you are predisposed to be aggressive, cultivate a persuasive manner. The former style often brings needless opposition, and while it may convince the intellect of the listener, seldom, if ever, wins the heart.

3. Without paying too much attention to gesture and elocution, it is well to suit the action to the word and the word to the action, and throw special force into those phrases containing the leading points you wish to convey.

4. Never imitate the style and manner of another speaker, however excellent may be the model. Be natural and adhere to your own style, because it is natural. No other is adapted to you, any more than another man's nose would be adapted to your style of face.

5. Pay attention to accentuation. Pronounce every word clearly and distinctly before beginning to utter another. Each word should be a well defined entity, not merged into another. What might be termed the confluent type of public speak-

ing—the words running into one another in a sort of mass—is one to be strictly avoided.

6. In beginning to address an audience, assume an easy attitude and avoid hurry, which leads to confusion and failure. Rapid utterance is a common fault of young speakers, as with young swimmers—a few quick, excited strokes, and down they go.

7. The first consideration in the successful preaching of the Gospel is to obtain, by a godly life and' through prayer and faith, the Spirit of the Lord, without which no man will possess power for good.

8. It is of great importance to have the mind stored with the principles of truth, that you may have something to say. Those who imagine the Spirit will do everything for them will be disappointed. The chief office of the Spirit is to aid the Elder in his search for knowledge, bring what he has learned to his memory, when occasion requires, and give him freedom and facility of utterance. The Lord does not place a premium upon indolence. You cannot draw water out of a dry well. Neither will intelligence and truth be brought forth from an

empty mind. Study and reflect; fill your mind with knowledge. The Spirit will do the rest.

9. Be in earnest. Feel the importance of the message you bear. Show your earnestness in the vigor of your speech. Do not mumble and mutter, but speak right out, always sufficiently loud for all your audience to hear you distinctly. You will never convince others of the correctness of any matter regarding which you appear, by your manner or otherwise, to be in some doubt yourself.

10. Never speak upon subjects you do not clearly understand. You can never make plain to others what is not clear to yourself. Let mysteries alone.

11. Do not endeavor to be a florid speaker. Your chief aim should be clearness and simplicity, the object being to convey to others your own sincere convictions. Use the simplest words that will correctly define your meaning. There may be persons in your congregation who would not understand the more unusual words; therefore, when simple language is used, it will always be comprehended by the greatest

possible number. Besides, there is beauty in simplicity.

12. Many men with good natural abilities for public speaking fail from being unable to control their feelings while before an audience. School yourself to be collected, and never let your language get ahead of your ideas. In other words, do not force your ideas to conform to your language; your language must conform to your ideas. Always speak to an idea, thought or truth as it may be brought to your mind by the Spirit. Give the Spirit time to suggest, and utter the thoughts as they present themselves. Do not be in haste to sit down until you are certain the Spirit will not come to your aid.

13. Do not speak for the purpose of gaining the applause of men. If you do you will not obtain much aid from the Spirit of the Lord. Let your aim be to please God, and take your chance as to your efforts pleasing men; at the same time always avoid being unnecessarily offensive to your fellow creatures.

14. When you succeed in preaching with freedom, by the aid of the Spirit of

Truth, do not afterwards feed your vanity in fishing for compliments by asking people how they liked your discourse. Cultivate a spirit of humility and give God the glory. If you do not you will meet with disappointment, for not only the Lord, but clear-sighted men and women will observe your weakness.

15. Avoid the too common habit of finishing and beginning several times over during your discourse. No one who does this can retain the full sympathy and patience of an audience. When a congregation has obtained an impression that a speaker is about to wind up his remarks, and he starts off anew, the effect is generally unfavorable.

Besides the hints given above, I may state my belief that many men of good ability, and who in many respects enjoy the spirit of their callings, fail in clearly expressing their views publicly from a deficiency in what might be termed the constructive faculty. I am satisfied that this can, however, be cultivated by a little attention and the aid of the Good Spirit.

A man may have a large amount of



building materials accumulated, but if they be merely thrown together in a sort of jumbled mass, without the application of the principles of construction, they will be an unsightly heap, entirely devoid of beauty, because without proper form. A skilful use of the laws of architecture and building would, however, from the same substances, produce a handsome structure.

So it is with a man whose mind is stored with the principles of truth. He may be unable to present, in acceptable shape, the intelligence of which he is possessed. On the other hand, one whose store of information is of no greater extent may be able, especially if endowed with the spirit of the Gospel, to captivate and convince his auditors.

Many men possess the ability to preach the Gospel clearly and powerfully, and are not aware of it, because they have not struck that element of success, and have been floundering in consequence.

A case in point comes to my mind. A young man of good ability, while on a mission a few years ago, got the idea that he could not preach, because he had made



several failures. One evening, after having spoken in a public meeting and occupied the time in desperately catching at ideas "on the wing," grasping and groping after them like a drowning man clutching at straws, he was downcast, and informed a friend that he felt as if he would give preaching up for a bad job. His friend reasoned to show him that he certainly could, by the blessing of God, preach the Gospel, especially as that was a portion of his calling. He asked him if he knew Joseph Smith to be a Prophet? Of course he answered yes.

He next inquired if he had any reasons and evidences to offer for making that claim. After reflecting a few moments, he said he had a good many.

He then asked him successively a number of other questions, and whether he could adduce reasons to sustain the points, he giving to each an affirmative answer such as—

"Do you understand that the sects called Christendom are a departure from the true order of the Gospel?"

"Do you know what the ordinances

of the Gospel are, and for what administered?"

"Do you know the organization of the true Church?"

"Do you understand that the Gospel has been restored in power, purity and completeness in this age?"

These and hundreds of other positions can be sustained by any well informed Elder, and he was advised, next time he addressed a congregation, to take up the point first suggested to his mind by the Spirit, with the scriptural evidence and sound argument at his command, and when that was disposed of to take up the next point presented, and so on until the Spirit said stop.

Next time the Elder spoke he delivered a clear, pointed and convincing discourse on the first principles of the Gospel, the apostate condition of Christendom, and the restoration of the true plan of salvation.

This was not because he delivered a prepared sermon, for he did not do so, but by giving definite shape to the information that was in him, he was enabled to present a clear enunciation of his views.

The manner of seizing upon a main point and properly disposing of it, is in harmony with this way of teaching the principles of the Gospel, by having something to speak to, giving order, shape, construction and consequent force and beauty to the discourse.





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